

Tafsir Al-Qur'an

A Complete English
Translation of Classical
Qur'anic Commentaries

Tafsir al-Tabari, al-Baghawi, al-Qurtubi, al-Baidawi,
Ibn Kathir, al-Jalalayn, al-Suyuti, Fath al-Qadir

Volume 34

Sūrat l-Shams 91:13 – Sūrat l-Nās 114:6



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Surat Al-Ikhlās: 1

Say, "He is God, the One."

one says **one man** and **one dirham**. It was said that *one* is included in *one* and *one* is not included in it. So if you say **one cannot resist Him**, it is permissible to say **but two resist Him**, unlike when you say **no one can resist Him**. Tha'lab differentiated between *one* and *one* in that *one* is included in the number, and *one* is not included in it. Abu Hayyan responded to him by saying *twenty-one* and the like, for the number has entered into it, and this is as you see. Among those who say the heart is Al-Khalil. The majority read **Say, He is God, the One** with the affirmation of *Say*. Abdullah ibn Mas'ud and Abu God read it without *Say*. Al-A'mash read **Say, He is God, the One**, and the majority read it with the tanween of *one*, which is the original. Zayd ibn Ali, Aban ibn Uthman, Ibn Abi Ishaq, Al-Hasan, Abu Al-Sammak, and Abu Amr, in a narration from him, read it without the tanween for lightness, as in the poet's saying:

Amr who broke the porridge for his people and the men of Mecca were old and lean

It has been said that the tanween was omitted because it meets the lam of etiquette, so the omission was to avoid the meeting of two sukoon letters. The response to this is that the escape from the meeting of two sukoon letters occurred with the tanween by moving the first of them with a kasra.

the matter, as in your saying: He is Zaid leaving, and its nominative case is the subject and its predicate is the sentence, and there is no need for the pronoun because it is He, or because he was asked about it, may God bless him and grant him peace, meaning that what you asked me about is God, as it was narrated that the Quraysh said: O Muhammad, describe to us your Lord to whom you call us, so it was revealed. And one instead or a second predicate indicates the collection of the attributes of majesty, just as God indicates all the attributes of perfection, since the true One is that which is free of all types of composition and multiplicity, and that which necessitates one of them, such as corporeality, location, and participation in the truth and its properties, such as the necessity of existence, intrinsic power, and perfect wisdom that necessitates divinity. And it was read, **He is God**, without *Say*, with the agreement that it is necessary in **Say, O you disbelievers**, and it is not permissible in *Tabat*, and perhaps that is because Surat al-Kafirun is the opposition of the Messenger or his truce with them, and *Tabat* is the rebuke of his uncle, so it is not appropriate for it to be from him. As for this, it is monotheism that he speaks of sometimes and is commanded to call to it at other times.

Tafsir al-Baghawi

1- **Say, 'He is God, the One.'** Abu Al-Aaliyah narrated on the authority of Abi bin Ka'b that the polytheists said to the Messenger of God, may God bless him and grant him peace: **Tell us the lineage of your Lord**. So God Almighty revealed this Surah.

Abu Dhabiyan and Abu Saleh narrated on the authority of Ibn Abbas: "Amir ibn al-Tufayl and Arbad ibn Rabi'ah came to the Prophet, may God bless him and grant him peace, and Amer said: 'To what do you call us, O Muhammad?' He said: 'To God.' He said: 'Describe it to us. Is it made of gold? Or silver? Or iron? Or wood?' So this Surah was revealed. So God destroyed Arbad with a thunderbolt and Amer ibn al-Tufayl with a plague." We have mentioned this in Surah al-Ra'd.

Ad-Dahhak, Qatada and Muqatil said: "Some of the Jewish rabbis came to the Prophet, may God bless him and grant him peace, and said: 'Describe your Lord to us, O Muhammad, so that we may believe in you. God has revealed His description in the Torah. Tell us what He is made of? Does He eat and drink? Who inherits from Him?' So God revealed this Surah."

Say, He is God, the One means one, and there is no difference between *one* and *one*, as indicated by Ibn Masoud's reading: **Say, He is God, the One**.

Tafsir al-Baidawi

1- "Say, He is God, the One." The pronoun indicates

Surat al-Ikhla 112:2

God is the Eternal Refuge.

Tafsir al-Jalalayn

2 - **God, the Eternal Refuge** subject and predicate, meaning the one who is always sought in needs

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **God is the Eternal Refuge**. The Almighty says: The One who is worshipped and to whom none is worthy of worship except Him is the Eternal Refuge.

The interpreters differed about the meaning of As-Samad. Some of them said: He is the One who is not hollow, and does not eat or drink.

Who said that?

Abdul Rahman bin Al-Aswad told us: Muhammad bin Rabia told us, on the authority of Salamah bin Sabur, on the authority of Atiyah, on the authority of Ibn Abbas, who said: As-Samad is the One who is not hollow.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Mujahid, he said: As-Samad is the solid that has no cavity.

Abu Kurayb told me: We were told by Wakee', on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, the same.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: As-Samad is the solid that has no cavity.

Ibn Bashar told us: Abd al-Rahman and Waki' told us: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: As-Samad is the One who has no cavity.

Abu Kurayb told us, he said: Waki' told us, and Ibn Hamid told us, he said: Mihran told us both, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Al-Rabi' bin Muslim told us, on the authority of al-Hasan, he said: As-Samad is the One who has no cavity.

He said: Al-Rabi' bin Muslim narrated to us, on the authority of Ibrahim bin Maisarah, who said: Mujahid sent me to Sa'id bin Jubayr to ask him about As-Samad, and he said: He who has no cavity.

Ibn Bashar told us, he said: Yahya told us, he said: Ismail bin Abi Khalid told us, on the authority of Al-Sha'bi, he said: As-Samad is the one who does not

eat food.

Yaqoub told us: Hisham told us, on the authority of Ismail bin Abi Khalid, on the authority of Al-Sha'bi, who said: As-Samad is the one who does not eat food nor drink.

Abu Kurayb and Ibn Bashar told us: We were told by Wakee', on the authority of Samla bin Nabit, on the authority of Ad-Dahhak, who said: As-Samad is the One who has no cavity.

Abu Kurayb told us: Ibn Abi Zaydah told us, on the authority of Ismail, on the authority of Amer, who said: As-Samad is the one who does not eat food.

Ibn Bashar and Zaid bin Akhzam told us: Ibn Dawud told us, on the authority of Al-Mumstaqim bin Abdul-Lak, on the authority of Saeed bin Al-Musayyab, who said: As-Samad is the One who has no padding.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, *As-Samad*. He who has no cavity.

Al-Abbas bin Abi Talib told me, he said: Muhammad bin Amr bin Rumi told us, on the authority of Ubaidullah bin Saeed Qaid Al-A'mash, he said: Saleh bin Hayyan told me, on the authority of Abdullah bin Buraidah, on the authority of his father, he said: I do not know it except that it has been elevated. He said: The Eternal is He who has no cavity.

Ibn Abd al-A'la told us: Bishr ibn al-Mufaddal told us, on the authority of al-Rabi' ibn Muslim, who said: I heard al-Hasan say: As-Samad is the One who has no cavity.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Ikrimah, who said: As-Samad is the One who has no cavity.

Others said: It is the one from which nothing comes out.

Who said that?

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', he said: Ikrimah said, regarding His statement, *As-Samad*. He from whom nothing has emerged, and from whom He did not give birth, and from whom He was not born.

Ibn Bashar told us: Hamad bin Jaafar told us: Shu'bah told us, on the authority of Abu Raja' Muhammad bin Yusuf, on the authority of Ikrimah, who said: As-Samad is the One from whom nothing comes out.

Others said: He is the One who neither begets nor was begotten.

Who said that?

Hamid told us: Mihran told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, who said: As-Samad is the One who neither begets nor is begotten, because nothing begets except that it will beget, and nothing is begotten except that it will die. So the Most High informed them that He does not inherit nor does He die.

Surat Al-Ikhlâs: 2

Allah is the Eternal Refuge.

Ahmad ibn Mani' and Mahmud ibn Khidash told us: Abu Sa'id al-San'ani told us: The polytheists said to the Prophet, may God bless him and grant him peace: **Tell us about your Lord.** So God revealed: "Say, 'He is God, the One. God, the Eternal Refuge. He neither begets nor is born. And there is none comparable to Him.'" Because there is nothing but that it will die, and there is nothing that has a heavenly body but that it will flourish. God, may His praise be glorified, neither dies nor is born. **And there is none comparable to Him** means He has no likeness or equal, and there is nothing like Him.

Abu Kurayb told us: Waki' told us, on the authority of Abu Ma'shar, on the authority of Muhammad ibn Ka'b: As-Samad is the One who neither begets nor was begotten, and there is none comparable to Him.

Others said: He is the master whose leadership has ended.

Who said that?

Abu Al-Sa'ib told me: Abu Mu'awiyah told me, on the authority of Al-A'mash, on the authority of Shuqayq, who said: The deaf is the master whose leadership has reached its peak.

Abu Kurayb, Ibn Bashir and Ibn Abd Al-A'la told us: Waki' told us, on the authority of Al-A'mash, on the authority of Abu Wa'il, who said: As-Samad is the master who has completed his leadership. Abu Kurayb and Ibn Abd Al-A'la did not say **his leadership**.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Abu Wa'il, similarly.

Ali told us, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding His statement, *As-Samad*, he said: The Master who has perfected his leadership, the Noble who has perfected his nobility, the Great who has become great in his greatness, the Forbearing who has perfected his forbearance, the Rich who has perfected his richness, the Compeller who has perfected his power, the All-Knowing who has perfected his knowledge, the Wise who has perfected his wisdom. He is the One who has perfected in all types of honor and leadership, and He is God, glory be to Him. This is His description, and it is not appropriate for anyone but Him.

Others said: Rather, it is the everlasting that does not perish.

Mention who said that.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding His statement, "Say, 'He is God, the One. God, the Eternal. He neither begets nor is born.'" He said: Al-Hasan and Qatada used to say, **The One who remains after His creation**. He said: This is a pure surah, in which there is no mention of anything of the affairs of this world or the hereafter.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar, on the authority of Qatada, who

said: As-Samad is the Eternal.

Abu Jaafar said: As-Samad, among the Arabs, is the master to whom one turns, above whom there is no one. This is also the name given to their nobles, and from this is the poet's saying:

Ala Bakr Al-Naie, the mourner of the best of Banu Asad, Amr bin Saud, and Sayyid Al-Samad

Al-Zubayr said:

There is no hostage but the steadfast master

If that is the case, then the one who is more deserving of interpreting the word is the known meaning of the speech of the one in whose tongue the Qur'an was revealed. If the hadith of Ibn Buraydah, on the authority of his father, were authentic, then it would be the most deserving of authenticity, because the Messenger of God, may God bless him and grant him peace, is more knowledgeable about what God Almighty meant and what was revealed to him.

Tafsir al-Qurtubi

The Almighty's saying: **God is As-Samad** meaning the One to whom one turns in times of need. This is what Ad-Dahhak narrated on the authority of Ibn Abbas, who said: The One to whom one turns in times of need, as the Almighty said: **Then when harm touches you, to Him you cry for help** (al-Nahl 16:53). Linguists said: As-Samad is the Master to whom one turns in times of calamities and disasters. He said:

O Bakr Al-Na'i, the mourner of the best of Banu Asad, Amr ibn Masoud, the master Al-Samad

Some people said: As-Samad is the Eternal, the Everlasting, the One who has always existed and will never cease to exist. It was also said that its interpretation is what comes after it.

Tafsir Ibn Kathir

The reason for its revelation has already been mentioned. Ikrimah said: When the Jews said, **We worship Ezra, the son of God**, and the Christians said, **We worship Christ, the son of God**, and the Magians said, **We worship the sun and the moon**, and the polytheists said, **We worship idols**, God revealed to His Messenger, may God bless him and grant him peace, **Say, 'He is God, the One.'** Meaning, He is the One, the Unique, who has no peer, minister, equal, similar, or equal. This expression is not applied to anyone in the affirmative except God, the Almighty, because He is perfect in all His attributes and actions. God, the Almighty, says: **God, the Self-Sufficient, the Eternal Refuge**, Ikrimah said on the authority of Ibn Abbas: It means the One to whom creation turns in their needs and questions. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He is the Master who has perfected his leadership, the Noble who has perfected his nobility, the Magnificent who has perfected his

greatness, the Forbearing who has perfected his forbearance, the All-Knowing who has perfected his knowledge, and the Wise who has perfected his wisdom. He is the One who has been perfected in all types of honor and leadership, and He is God, glory be to Him. This is His description, and it is only fitting for Him. He has no equal and there is nothing like Him. Glory be to God, the One, the Subduer. Al-A'mash said, on the authority of Shaiq, on the authority of Abu Wa'il, *Al-Samad* is the master whose leadership has reached its peak. Asim narrated it on the authority of Abu Wa'il, on the authority of Ibn Mas'ud, similarly.

Malik said on the authority of Zayd ibn Aslam, *As-Samad* means the Master. Al-Hasan and Qatadah said, **He is the Everlasting after His creation.** Al-Hasan also said, *As-Samad* means the Living, the Self-Sustaining, Who never ceases. Ikrimah said, **As-Samad is the One from whom nothing emerges, nor is He fed.** Al-Rabi' ibn Anas said, **He is the One who neither begets nor is begotten**, as if he made what comes after it an explanation of it, which is His statement, **He neither begets nor is begotten**, which is a good explanation. The hadith was previously narrated by Ibn Jarir on the authority of Ubayy ibn Ka'b, and it is clear in this regard. Ibn Mas'ud, Ibn Abbas, Sa'id ibn al-Musayyab, Mujahid, Abdullah ibn Buraydah, and Ikrimah also said, as did Sa'id ibn Jubayr, Ata' ibn Abi Rabah, Atiyyah al-Awfi, al-Dahhak, and al-Suddi, *As-Samad* means the One who has no cavity. Sufyan said on the authority of Mansur on the authority of Mujahid, *As-Samad* means the Solid One who has no cavity. Al-Sha'bi said, **He is the One who neither eats food nor drinks.** Abdullah ibn Buraydah also said: *As-Samad* is a shining light. All of this was narrated and related by Ibn Abi Hatim, Al-Bayhaqi and Al-Tabarani, and Abu Ja'far ibn Jarir also cited most of it with his chains of transmission. He said: Al-'Abbas ibn Abi Talib told me, Muhammad ibn 'Amr ibn Rumi told us, on the authority of 'Ubayd God ibn Sa'id Qayyid Al-A'mash, Salih ibn Hibban told us, on the authority of 'Abdullah ibn Buraydah, on the authority of his father, who said: I do not know of anything except that he traced it back to the Prophet, who said: **As-Samad, who has no cavity.** This is very strange, but the correct version is that it is attributed to 'Abdullah ibn Buraydah.

Al-Hafiz Abu al-Qasim al-Tabarani said in his book *As-Sunnah* after citing many of these sayings in explaining *As-Samad*: "All of these are correct and are attributes of our Lord, the Almighty and Majestic. He is the One to whom one turns in needs, and He is the One whose sovereignty has reached its limit. He is As-Samad, who has no cavity, nor does He eat or drink, and He is the Eternal after His creation." Al-Bayhaqi said something similar. And the Almighty's statement: **He neither begets nor was born, * And there is none comparable to Him** means He has no son, nor father, nor companion. Mujahid said, **And there is none comparable to Him**, meaning He has no companion. This is like what God the Almighty said: "Originator of the heavens and the earth. How could He have a son when He has no companion and He created all things?" That is, He is the Owner of all things and their Creator. How could He have among His creation a peer who could rival Him or a relative who could draw near to Him, exalted and sanctified be

He? God the Almighty said: "And they say, 'The Most Gracious has taken a son.' You have certainly done a thing outrageous. The heavens almost burst therefrom and the earth splits open and the mountains collapse in devastation - that they attribute to the Most Gracious a son. It is not befitting for the Most Gracious to take a son. There is none in the heavens and earth but comes to the Most Gracious as a servant. He has already enumerated them and counted them [a complete] count. And all of them will come to Him on the Day of Resurrection alone."

God the Almighty said: "And they say, 'The Most Gracious has taken a son.' Glory be to Him! Rather, they are honored servants. They do not precede Him in speech, and they act by His command." God the Almighty said: "And they attributed to Him a kinship with the jinn. But the jinn know that they will be brought to justice. Glory be to God above what they describe." And in Sahih al-Bukhari: "No one is more patient with the harm he hears than God. They attribute to Him a son, while He provides for them and cures them." Al-Bukhari said: Abu al-Yaman told us, Shu'ayb told us, Abu al-Zinad told us, on the authority of al-A'raj, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "God the Almighty said, 'The son of Adam denied Me, though he had no right to do so, and he reviled Me, though he had no right to do so. As for his denying Me, it is his saying, 'He will not restore me as He began me,' and the first of creation is not easier for Me than His restoration. As for his reviling Me, it is his saying, 'God has taken a son, while I am the One, the Self-Sufficient. I neither beget nor was born, and there is none comparable to Me.'"

And he also narrated it from the hadith of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam ibn Munabbih, on the authority of Abu Hurayrah, with a similar chain of transmission, and it is unique. From these two aspects. The last interpretation of Surat Al-Ikhlās, praise and thanks be to God.

Fath al-Qadir

2- God, the Eternal Refuge The noble name is the subject, and As-Samad is its predicate. As-Samad is the one to whom needs are directed: that is, they are sought because He is able to fulfill them. It is a verb in the sense of a passive participle, like Al-Qabd in the sense of what is seized because it is directed towards: that is, sought out. Al-Zajaj said: As-Samad is the support to whom leadership has ended, so there is no master above him. The poet said:

O Bakr Al-Na'i, the mourner of the best of Banu Asad, Amr ibn Mas'ud, and the master Samad

It was said that the meaning of As-Samad is: The Everlasting, the Everlasting, Who has never ceased and will never cease. It was also said that the meaning of As-Samad is what was mentioned after it, that He is the One who neither begets nor was begotten. It was also said that He is the One who is independent of everyone, and whom everyone needs. It was also said that He is the One sought after in desires and sought for help in calamities, and these two sayings go back to the meaning of the first saying. It was also said that He is the One who does whatever He wills and rules

Surat Al-Ikhlās: 2

Allah is the Eternal Refuge.

as He desires. It was also said that He is the Perfect One who has no flaw. Al-Hasan, Ikrimah, Ad-Dahhak, Saeed ibn Jubayr, Saeed ibn Al-Musayyab, Mujahid, Abdullah ibn Buraydah, Ata', Atiyyah Al-Awfi and As-Suddi said: As-Samad is the solid One who has no cavity, and from this is the saying of the poet:

Shihab Haroub's horses are still gloomy, they are
chewing on the steadfast Shakim

This does not contradict the first statement, which is that it is permissible for this to be the original meaning of As-Samad, and then it was used to refer to the master to whom needs are directed. For this reason, the linguists and the majority of commentators agreed on the first statement, including the poet's saying:

I lifted it up with a sword and then said to him, **Take it, Hudhayf, for you are the master, the Eternal Refuge.**

Al-Zubayr ibn Badr said:

Walk all at midnight and rely on no hostage except the master Samad

The repetition of the sublime name indicates that whoever is not described with this is far removed from deserving divinity. The conjunction was omitted from this sentence because it is like a result of the first sentence. It was said that As-Samad is an attribute of the noble name and the predicate is what comes after it. The first is more appropriate because the context requires the independence of each sentence.

Tafsir al-Baghawi

2- God is the Eternal Refuge. Ibn Abbas, Mujahid, Al-Hasan, and Saeed bin Jubair said: **The Eternal Refuge** is the One who has no cavity.

Al-Shaabi said: The one who does not eat or drink.

It was said: Its interpretation is what follows. Abu Al-Aaliyah narrated on the authority of Abi bin Kaab, who said: *As-Samad* is the One who did not give birth and was not born, because whoever is born will die, and whoever inherits will inherit from him.

Abu Wa'il Shaiq ibn Salamah said: He is the master whose mastery has reached its peak. This is the narration of Ali ibn Abi Talha on the authority of Ibn Abbas, who said: He is the master who has been perfected in all types of mastery. Sa'id ibn Jubayr also said: He is perfect in all his attributes and actions. It was said: He is the master who is sought after in needs. Al-Suddi said: He is the one sought after in desires and called upon in times of calamity. The Arabs say: I sought so-and-so, I sought him out, and the one sought is: samadu, with a fatha on the m.

Qatada said: *As-Samad* means the One who remains after His creation perishes. Ikrimah said: *As-Samad* means the One above whom there is no one, and this is the opinion of Ali. Al-Rabi' said: The One who is not afflicted by defects. Muqatil ibn Hayyan said: The One in whom there is no defect.

2- God, the Eternal Refuge is the Master, the One to whom all needs are directed. From *Samad* means to which one intends, and He is described by it absolutely, for He is independent of others absolutely, and everything other than Him is in need of Him in all aspects. And His definition is based on their knowledge of His Eternal Refuge, unlike His Oneness, and the repetition of the word *God* to indicate that whoever is not described by it does not deserve divinity, and to empty the sentence of the conjunction because it is like a result of the first or evidence of it.

Surat al-Ikhla 112:3

He neither begets nor was begotten.

Tafsir al-Jalalayn

3 - **He did not give birth** because of the lack of similarity to Him **and He was not born** because of the lack of occurrence from Him

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **He did not give birth** means: He is not perishable, because nothing gives birth except that it is perishable and will perish. **And He did not give birth** means: He is not an event that did not exist and then came into being, because everything that is born only came into being after it did not exist, and came into being after it did not exist. But He, the Most High, is eternal and has not ceased to exist, and eternal and has not come into being, and will not disappear or perish.

Tafsir al-Qurtubi

The Almighty said: **He neither begets nor was begotten**. Abi bin Kaab said: As-Samad is the One who neither begets nor is begotten, because there is nothing that will not die, and there is nothing that dies that will not be inherited. Ali, Ibn Abbas, Abu Wa'il, Shuqaiq bin Salamah, and Sufyan also said: As-Samad is the master whose leadership has reached the highest levels of honor and leadership. From this comes the poet's saying:

I lifted it up with a sword and then said to him, **Take it, Hudhayfah, for you are the master, the Eternal Refuge**.

Abu Hurairah said: He is the One who is independent of everyone, and whom everyone needs. Al-Suddi said: He is the One sought after in desires, and the One sought for help in times of calamity. Al-Husayn ibn al-Fadl said: He is the One who does whatever He wills and rules as He desires. Muqatil said: He is the Perfect One in whom there is no fault, and from this is the saying of Az-Zubayr ibn Qayyim:

They all went out at midnight and relied on the hostage except the master Samad

Al-Hasan, Ikrimah, Al-Dahhak and Ibn Jubayr said: As-Samad is the solid that has no cavity. The poet said:

Shihab Haroub's horses are still gloomy, but they are still stubborn

I said: We have already mentioned these sayings based on Surah Al-Ikhlās, in Kitab Al-Asna, and the correct one is that which is supported by derivation, which is the first saying, mentioned by Al-Khattabi. He

who is distanced and disgraced by God, and whose abode and place is Hell, has been omitted from this Surah, and he recites **God, the One, the Eternal Refuge** in prayer, while the people are listening, so he omitted **Say, He is**, and claimed that it is not from the Qur'an. He changed the word *Ahad* and claimed that this is correct, and what the people are following is false and impossible, so he invalidated the meaning of the verse, because the people of interpretation said: The verse was revealed in response to the polytheists when they said to the Messenger of God (peace and blessings of God be upon him): **Describe to us your Lord, is He made of gold, copper, or brass?** So God, the Almighty, said in response to them: **Say, He is God, the One**. In *Hu* there is an indication of the place of response and the place of answer, so if it is omitted, the meaning of the verse is invalidated, and it is correct to slander God, the Almighty, and to belie His Messenger (peace and blessings of God be upon him). Al-Tirmidhi narrated on the authority of Ubayy ibn Ka'b:

The polytheists said to the Messenger of God, may God bless him and grant him peace: Tell us the lineage of your Lord. So God Almighty revealed: "Say: He is God, the One. God, the Self-Sufficient." And Self-Sufficient is the One who neither begets nor is begotten, because nothing is born except that it will die, and nothing dies except that it will be inherited, and God Almighty neither dies nor is inherited.

Tafsir Ibn Kathir

The reason for its revelation has already been mentioned. Ikrimah said: When the Jews said, **We worship Ezra, the son of God**, and the Christians said, **We worship Christ, the son of God**, and the Magians said, **We worship the sun and the moon**, and the polytheists said, **We worship idols**, God revealed to His Messenger, may God bless him and grant him peace, **Say, 'He is God, the One.'** Meaning, He is the One, the Unique, who has no peer, minister, equal, similar, or equal. This expression is not applied to anyone in the affirmative except God, the Almighty, because He is perfect in all His attributes and actions. God, the Almighty, says: **God, the Self-Sufficient, the Eternal Refuge**, Ikrimah said on the authority of Ibn Abbas: It means the One to whom creation turns in their needs and questions. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He is the Master who has perfected his leadership, the Noble who has perfected his nobility, the Magnificent who has perfected his greatness, the Forbearing who has perfected his forbearance, the All-Knowing who has perfected his knowledge, and the Wise who has perfected his wisdom. He is the One who has been perfected in all types of honor and leadership, and He is God, glory be to Him. This is His description, and it is only fitting for Him. He has no equal and there is nothing like Him. Glory be to God, the One, the Subduer. Al-A'mash said, on the authority of Shaqiq, on the authority of Abu Wa'il, *Al-Samad* is the master whose leadership has reached its peak. Asim narrated it on the authority of Abu Wa'il, on the authority of Ibn Mas'ud, similarly.

Malik said on the authority of Zayd ibn Aslam,

Surat Al-Ikhlās: 3

He neither begets nor was begotten.

As-Samad means the Master. Al-Hasan and Qatadah said, **He is the Everlasting after His creation.** Al-Hasan also said, *As-Samad* means the Living, the Self-Sustaining, Who never ceases. Ikrimah said, **As-Samad is the One from whom nothing emerges, nor is He fed.** Al-Rabi' ibn Anas said, **He is the One who neither begets nor is begotten**, as if he made what comes after it an explanation of it, which is His statement, **He neither begets nor is begotten**, which is a good explanation. The hadith was previously narrated by Ibn Jarir on the authority of Ubayy ibn Ka'b, and it is clear in this regard. Ibn Mas'ud, Ibn Abbas, Sa'id ibn al-Musayyab, Mujahid, Abdullah ibn Buraydah, and Ikrimah also said, as did Sa'id ibn Jubayr, Ata' ibn Abi Rabah, Atiyah al-Awfi, al-Dahhak, and al-Suddi, *As-Samad* means the One who has no cavity. Sufyan said on the authority of Mansur on the authority of Mujahid, *As-Samad* means the Solid One who has no cavity. Al-Sha'bi said, **He is the One who neither eats food nor drinks.** Abdullah ibn Buraydah also said: *As-Samad* is a shining light. All of this was narrated and related by Ibn Abi Hatim, Al-Bayhaqi and Al-Tabarani, and Abu Ja'far ibn Jarir also cited most of it with his chains of transmission. He said: Al-'Abbas ibn Abi Talib told me, Muhammad ibn 'Amr ibn Rumi told us, on the authority of 'Ubayd God ibn Sa'id Qayyid Al-A'mash, Salih ibn Hibban told us, on the authority of 'Abdullah ibn Buraydah, on the authority of his father, who said: I do not know of anything except that he traced it back to the Prophet, who said: **As-Samad, who has no cavity.** This is very strange, but the correct version is that it is attributed to 'Abdullah ibn Buraydah.

Al-Hafiz Abu al-Qasim al-Tabarani said in his book *As-Sunnah* after citing many of these sayings in explaining *As-Samad*: "All of these are correct and are attributes of our Lord, the Almighty and Majestic. He is the One to whom one turns in needs, and He is the One whose sovereignty has reached its limit. He is As-Samad, who has no cavity, nor does He eat or drink, and He is the Eternal after His creation." Al-Bayhaqi said something similar. And the Almighty's statement: **He neither begets nor was born, * And there is none comparable to Him** means He has no son, nor father, nor companion. Mujahid said, **And there is none comparable to Him**, meaning He has no companion. This is like what God the Almighty said: "Originator of the heavens and the earth. How could He have a son when He has no companion and He created all things?" That is, He is the Owner of all things and their Creator. How could He have among His creation a peer who could rival Him or a relative who could draw near to Him, exalted and sanctified be He? God the Almighty said: "And they say, 'The Most Gracious has taken a son.' You have certainly done a thing outrageous. The heavens almost burst therefrom and the earth splits open and the mountains collapse in devastation - that they attribute to the Most Gracious a son. It is not befitting for the Most Gracious to take a son. There is none in the heavens and earth but comes to the Most Gracious as a servant. He has already enumerated them and counted them [a complete] count. And all of them will come to Him on the Day of Resurrection alone."

God the Almighty said: "And they say, 'The Most Gracious has taken a son.' Glory be to Him! Rather, they are honored servants. They do not precede Him in speech, and they act by His command." God the Almighty said: "And they attributed to Him a kinship with the jinn. But the jinn know that they will be brought to justice. Glory be to God above what they describe." And in Sahih al-Bukhari: "No one is more patient with the harm he hears than God. They attribute to Him a son, while He provides for them and cures them." Al-Bukhari said: Abu al-Yaman told us, Shu'ayb told us, Abu al-Zinad told us, on the authority of al-A'raj, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "God the Almighty said, 'The son of Adam denied Me, though he had no right to do so, and he reviled Me, though he had no right to do so. As for his denying Me, it is his saying, 'He will not restore me as He began me,' and the first of creation is not easier for Me than His restoration. As for his reviling Me, it is his saying, 'God has taken a son, while I am the One, the Self-Sufficient. I neither beget nor was born, and there is none comparable to Me.'" And he also narrated it from the hadith of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam ibn Munabbih, on the authority of Abu Hurayrah, with a similar chain of transmission, and it is unique. From these two aspects. The last interpretation of Surat Al-Ikhlās, praise and thanks be to God.

Fath al-Qadir

3- **He neither begets nor was begotten** means that He did not produce a son, nor did He produce anything, because nothing is of the same nature as Him, and because it is impossible for Him to be pre- or post-nonexistent. Qatada said: The polytheists of Arabia said: The angels are daughters of God. And the Jews said: Aziz is the son of God. The Christians said: The Messiah is the son of God, but God denied them by saying: **He neither begot nor was begotten.** Al-Razi said: The mention of the denial of a son was brought forward, even though a son is given priority because of what the unbelievers among the polytheists used to say: The angels are the daughters of God, and the Jews: Aziz is the son of God, and the Christians: The Messiah is the son of God. No one claimed that he had a father, so for this reason he began with the most important thing and said: **He did not beget**, then he pointed to the argument and said: **And he was not begotten**, as if it was said that the evidence for the impossibility of a son is our agreement that he was not the son of anyone else. Rather, the Almighty expressed it with what indicates the denial of his not having begotten nor been begotten in the past, and He did not mention what indicates the denial of his being so in the future, because it came in response to their saying: God begot, as God related from them in His saying: **Unquestionably, they say, out of their falsehood, 'God begot.'** So since the purpose of this verse was to refute their saying, and they only said that with a wording that indicates denial in the past, the verse came to refute their saying.

3- He did not give birth, nor was He born.

3- **He did not give birth** because He did not become one and did not need anything to help Him or replace Him, because need and annihilation are impossible for Him. Perhaps the economy in the past tense is because it came in response to what was said about the angels being daughters of God, or Christ being the son of God, or to match His saying: **And He did not give birth** because He does not need anything and is not preceded by nonexistence.

Surat Al-Ikhlâs: 4

And there is none comparable to Him.

Surat al-Ikhla 112:4

And there is none comparable to Him.

Tafsir al-Jalalayn

4 - **And there is none comparable to Him** meaning equal or similar. And *for* is related to *comparable* and was presented before it because it is the focus of the negation. And *one* was delayed, and it is a noun that is different from its predicate, in order to take into account the comma.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And there is none comparable to Him.** The people of interpretation differed regarding the meaning of that. Some of them said: The meaning of that is: And there is none similar or comparable to Him.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, regarding his statement: **And there is none comparable to Him:** He has no likeness, nor equal, and there is nothing like Him.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Amr ibn Ghailan al-Thaqafi, who was the governor of Basra, on the authority of Ka'b, he said: God, the Most High, established the seven heavens and the seven earths on this surah: **He neither begets nor was born, *** **And there is none comparable to Him.** And God has not been equal to any of His creation.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, **And there is none comparable to Him.** Say: There is nothing like Him, so glory be to God, the One, the Subduer.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Jurayj: **And there was none comparable to Him** is a proverb.

Others said: This means that he did not have a companion.

Who said that?

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Abd al-Malik ibn Abjar, on the authority of Talha, on the authority of Mujahid, regarding his statement: **And there was none comparable to Him,** he said: His companion.

Ibn Bashar told us: Yahya told us, on the authority of Sufyan, on the authority of Ibn Abjar, on the authority of Talha, on the authority of Mujahid, the same.

Abu Kuraib told us: Ibn Idris told us, on the authority of

Abdul Malik, on the authority of Talha, on the authority of Mujahid, the same.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Ayjar, on the authority of a man, on the authority of Mujahid: **And there was none comparable to Him.** He said: A companion.

Abu Kurayb told us: Waki' told us, on the authority of Sufyan, on the authority of Abd al-Malik ibn Abjar, on the authority of Talha ibn Masraf, on the authority of Mujahid: **And there was none comparable to Him.** He said: His companion.

Abu Al-Sa'ib told us: Ibn Idris told us, on the authority of Abdul-Malik, on the authority of Talha, on the authority of Mujahid, something similar. In Arabic, *al-Kaf'u equal*, *al-Kafi the equivalent*, and *al-Kafa' the equivalent* are one and the same, and they mean the same or similar. From this is the saying of Nabigha of Banu Dhubyān:

Do not throw me into a corner that has no equal, even if the burdens burden you with support

Meaning: He has no equal.

The reciters differed in their reading of his saying *kafwa*, so the majority of the Basra reciters read it *kafwa* with a damma on the kaf and the fa.

Some readers read it with a sukoon on the fa and a hamza on it *kafa'an*.

The correct thing to say about this is: They are two well-known readings and two famous languages, so whichever one the reader recites, he is correct.

Tafsir al-Qurtubi

The Almighty said: **And there is none comparable to Him.** He said: He has no likeness or equal, and there is nothing like Him. It was narrated on the authority of Abu Al-Aaliyah: The Prophet, may God bless him and grant him peace, mentioned their gods and they said: Tell us the lineage of your Lord. He said: Then Gabriel came to him with this Surah: "Say: He is God, the One." He mentioned something similar, but he did not mention it on the authority of Ubayy ibn Ka'b, and this is more authentic, as stated by Al-Tirmidhi.

I said: In this hadith is confirmation of the phrase **Say, He is God, the One** and the interpretation of *As-Samad*, which has been mentioned previously. And from Ikrimah something similar. Ibn Abbas said: **He did not beget** as Mary gave birth, and He was not begotten as Jesus and Aziz were born. This is a refutation of the Christians and those who said: Aziz is the son of God. **And there is none comparable to Him,** meaning there is none like Him. And in it there is an inversion, the meaning is: And there was none comparable to Him. So the predicate of *kana* was mentioned before its subject, so that the endings of the verses would follow one rhyme. And it was read **kafwan ahad**, so the predicate of *kana* was mentioned before its subject, so that the endings of the verses would follow one rhyme.

And it was read *kafwan* with a damma and a sukoon on the fa. It was mentioned previously in *Al-Baqarah* that every name with three letters, the first letter of which has a damma, then it is permissible for it to be a damma or a sukoon on its root, except for the saying of God the Most High:

And they assigned to Him a portion of His servants (al-Zukhruf 43:15) for the reason mentioned above. Hafs read *kafwa* with a damma on the fa' and no hamza. All of these are eloquent languages.

Discussing the hadiths on the virtues of this Surah, which include three issues:

First: **It was proven in Sahih Al-Bukhari on the authority of Abu Saeed Al-Khudri:**

A man heard another man reciting "Say, He is God, the One" repeatedly. When morning came, he came to the Prophet, may God bless him and grant him peace, and mentioned that to him. The man was repeating it, so the Messenger of God, may God bless him and grant him peace, said: **By the One in whose hand is my soul, it is equal to a third of the Qur'an.** And on his authority, he said:

The Prophet (peace and blessings of God be upon him) said to his companions: **Is any one of you unable to recite a third of the Qur'an in one night?** This was difficult for them and they said: **Who among us can do that, O Messenger of God?** He said: **God, the One, the Eternal Refuge, is a third of the Qur'an.** Muslim narrated it with a similar meaning from the hadith of Abu Darda'. It was also narrated from Abu Hurayrah who said: "The Messenger of God (peace and blessings of God be upon him) said: 'Gather, for I will recite to you a third of the Qur'an.' So those who gathered gathered, then the Prophet of God (peace and blessings of God be upon him) came out and recited 'Say, He is God, the One.' Then he came back and some of us said to one another: 'I think this is report that has come to him from the heavens, and that is what brought him in.' Then he came out and said: 'I told you that I will recite to you a third of the Qur'an. Indeed, it is equal to a third of the Qur'an.'" Some scholars said: It is equal to a third of the Qur'an because of this name, which is *Al-Samad*, because it is not found in any other surah. The same applies to *Ahad*. It was said: The Qur'an was revealed in three parts, one third of which is rulings, one third of which is promises and threats, and two thirds of which are names and attributes. **Say, He is God, the One** brings together one of the three parts, which are the names and attributes. This interpretation is indicated by what is in Sahih Muslim, from the hadith of Abu al-Darda' on the authority of the Prophet, may God's prayers and peace be upon him, who said:

God, the Almighty, the Majestic, divided the Qur'an into three parts, and made Say, He is God, the One a part of the Qur'an. This is a clear text, and this is the meaning behind Surat Al-Ikhlās, and God knows best.

Second: Muslim narrated on the authority of Aisha:

The Messenger of God, may God bless him and grant him peace, sent a man on a military expedition, and he used to recite to his companions in their prayers, and he would end with **Say, He is God, the One.** When

they returned, they mentioned that to the Prophet, may God bless him and grant him peace, and he said: **Ask him why he does that?** So they asked him, and he said: **Because it is an attribute of the Most Gracious, and I like to recite it.** The Messenger of God, may God bless him and grant him peace, said: **Tell him that God, the Almighty, loves him.** Al-Tirmidhi narrated on the authority of Anas ibn Malik, who said:

A man from the Ansar was leading them in prayer in the Quba Mosque. Whenever he began to recite a surah to them in prayer, he would begin with **Say, 'He is God, the One'** until he finished it. Then he would recite another surah with it. He used to do that in every rak'ah. So he spoke to his companions and said: "You recite this surah, then you do not think that it will suffice you until you recite another surah. So either you recite it or leave it and recite another surah?" He said: I will not abandon it, and if you like me to lead you in it, I will, and if you dislike it, I will leave you. They considered him the best of them, and they disliked that anyone other than him lead them in prayer. When the Prophet (peace and blessings of God be upon him) came to them, they told him the story. He said: **O so-and-so, what prevents you from what your companions command? What makes you recite this surah in every rak'ah?** He said: **O Messenger of God, I love it.** The Messenger of God (peace and blessings of God be upon him) said: **Loving it will admit you into Paradise.** He said: A good, strange, and authentic hadeeth. Ibn al-Arabi said: "This was evidence that it is permissible to repeat a surah in every rak'ah. I saw at Bab al-Asbat, near it, an imam from among the twenty-eight imams, who used to lead the Tarawih prayers in Ramadan with the Turks. He would recite in every rak'ah *unit* 'Al-Hamdulillah' and 'Say: He is God, the One' until he completed the Tarawih prayers, to make it easier for him and to encourage its virtue. It is not from the Sunnah to complete the Qur'an in Ramadan."

I said: This is the text of Malik's statement. Malik said: Completing the Qur'an in mosques is not a Sunnah.

Third: Al-Tirmidhi narrated on the authority of [Abu Hurairah] who said:

I came with the Prophet, may God bless him and grant him peace, and he heard a man reciting **Say, He is God, the One.** The Messenger of God, may God bless him and grant him peace, said, **It is due.** I said, **What is due?** He said, *Paradise.* He said, **This is a good and authentic hadith.** At-Tirmidhi said, "Muhammad ibn Marzuq al-Basri told us, Hatim ibn Maymun Abu Sahl told us, on the authority of Thabit al-Bunani, on the authority of Anas ibn Malik, on the authority of the Prophet, may God bless him and grant him peace, who said:

Whoever recites "Say, He is God, the One" two hundred times every day, will have fifty years of sins erased from him, unless he is in debt. And with this chain of transmission on the authority of the Prophet, may God's prayers and peace be upon him, he said: (Whoever wants to sleep on his bed, and sleeps on his right, then recites **Say, He is God, the One** one hundred times, then on the Day of Resurrection the Lord will say: O My servant, enter Paradise on your right.) He said: This is a strange hadith from a hadith

Surat Al-Ikhlâs: 4

And there is none comparable to Him.

proven on the authority of Anas. And in the Musnad of Abu Muhammad al-Darimi, on the authority of Anas ibn Malik, he said: The Messenger of God, may God's prayers and peace be upon him, said:

Whoever recites Say, He is God, the One fifty times, his sins of fifty years will be forgiven. He said: Abdullah bin Yazid told us: Haywah told us: Abu Aqil told me: He heard Saeed bin Al-Musayyab say:

The Prophet of God, may God bless him and grant him peace, said: Whoever recites **Say, He is God, the One** ten times, a palace will be built for him in Paradise. Whoever recites it twenty times, two palaces will be built for him in Paradise. Whoever recites it thirty times, three palaces will be built for him in Paradise. Umar ibn al-Khattab said: By God, O Messenger of God, then we will increase our palaces. The Messenger of God, may God bless him and grant him peace, said: God is more spacious than that. Abu Muhammad said: Abu Aqil Zuhrah ibn Ma'bad, and they claimed that he was one of the righteous. Abu Nu'aym al-Hafiz mentioned from the hadith of Abu al-Ala Yazid ibn Abdullah ibn al-Shakheer on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said:

(Whoever recites **Say, He is God, the One** during his dying illness, will not be tested in his grave. He will be safe from the pressure of the grave. The angels will carry him on the Day of Resurrection in their palms until they cross him over the Sirat to Paradise.) He said: This is a strange hadith from the hadith of Yazid, and Nasr ibn Hammad al-Bajali is the only one who narrated it. Abu Bakr Ahmad ibn Ali ibn Thabit al-Hafiz mentioned on the authority of Isa ibn Abi Fatima al-Razi that he heard Malik ibn Anas say: When the bell is rung, the wrath of the Most Merciful becomes intense, so the angels descend and take hold of the ends of the earth, and they do not cease reciting **Say, He is God, the One** until His wrath, glory be to Him, subsides. And it was narrated from the hadith of Muhammad ibn Khalid al-Jundi on the authority of Malik on the authority of Nafi' on the authority of Ibn Umar that he said: The Messenger of God, may God bless him and grant him peace, said:

"Whoever enters the mosque on Friday and prays four rak'ahs, reciting in each rak'ah the Opening Chapter of the Book, 'Say, He is God, the One' fifty times - that is two hundred times in four rak'ahs - will not die until he sees his home in Paradise or it is seen for him." Abu 'Umar, the client of Jarir ibn 'Abdullah al-Bajali, said on the authority of Jarir that he said: The Messenger of God, may God bless him and grant him peace, said: **Whoever recites 'Say, He is God, the One' when he enters his home, poverty will be banished from the people of that home and from the neighbors.** Anas said: The Messenger of God, may God bless him and grant him peace, said:

Whoever recites **Say, He is God, the One** once, will be blessed. Whoever recites it twice, will be blessed upon him and his family. Whoever recites it three times, will be blessed upon him and all his neighbors. Whoever recites it twelve times, God will build for him twelve palaces in Paradise. The guardian angels will say, **Let**

us go and look at our brother's palace. If he recites it one hundred times, God will expiate for him the sins of fifty years, excluding bloodshed and wealth. If he recites it four hundred times, God will expiate for him the sins of one hundred years. If he recites it one thousand times, he will not die until he sees his place in Paradise or it is seen for him." Sahl ibn Sa'd al-Sa'idi said:

A man complained to the Messenger of God, may God bless him and grant him peace, about poverty and the difficulty of living. The Messenger of God, may God bless him and grant him peace, said to him: "When you enter a house, greet it if there is someone in it, and if there is no one in it, greet me and recite 'Say: He is God, the One' once." So the man did that, and God bestowed upon him provision until it was abundant for his neighbors. Anas said:

"We were with the Messenger of God, may God bless him and grant him peace, in Tabuk, and the sun rose white with rays and light. I had never seen it rise like that before. Then Gabriel came, and the Messenger of God, may God bless him and grant him peace, said to him, 'O Gabriel, why do I see the sun rise white with rays I have never seen it rise like that before?' He said, 'That is because Mu'awiyah ibn Mu'awiyah al-Laythi died in Medina today, and God sent seventy thousand angels to pray for him.' He said, 'And why is that?' He said, 'He used to recite "Say, He is God, the One" frequently during the night and during the day, while walking, standing, and sitting. Would you like, O Messenger of God, for me to seize the earth for you so that you may pray for him?' He said, 'Yes.' So he prayed for him, then he returned." Al-Tha'labi mentioned this, and God knows best.

Tafsir Ibn Kathir

The reason for its revelation has already been mentioned. Ikrimah said: When the Jews said, **We worship Ezra, the son of God**, and the Christians said, **We worship Christ, the son of God**, and the Magians said, **We worship the sun and the moon**, and the polytheists said, **We worship idols**, God revealed to His Messenger, may God bless him and grant him peace, **Say, 'He is God, the One.'** Meaning, He is the One, the Unique, who has no peer, minister, equal, similar, or equal. This expression is not applied to anyone in the affirmative except God, the Almighty, because He is perfect in all His attributes and actions. God, the Almighty, says: **God, the Self-Sufficient, the Eternal Refuge**, Ikrimah said on the authority of Ibn Abbas: It means the One to whom creation turns in their needs and questions. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He is the Master who has perfected his leadership, the Noble who has perfected his nobility, the Magnificent who has perfected his greatness, the Forbearing who has perfected his forbearance, the All-Knowing who has perfected his knowledge, and the Wise who has perfected his wisdom. He is the One who has been perfected in all types of honor and leadership, and He is God, glory be to Him. This is His description, and it is only fitting for

Him. He has no equal and there is nothing like Him. Glory be to God, the One, the Subduer. Al-A'mash said, on the authority of Shaqiq, on the authority of Abu Wa'il, *Al-Samad* is the master whose leadership has reached its peak. Asim narrated it on the authority of Abu Wa'il, on the authority of Ibn Mas'ud, similarly.

Malik said on the authority of Zayd ibn Aslam, *As-Samad* means the Master. Al-Hasan and Qatadah said, **He is the Everlasting after His creation.** Al-Hasan also said, *As-Samad* means the Living, the Self-Sustaining, Who never ceases. Ikrimah said, **As-Samad is the One from whom nothing emerges, nor is He fed.** Al-Rabi' ibn Anas said, **He is the One who neither begets nor is begotten**, as if he made what comes after it an explanation of it, which is His statement, **He neither begets nor is begotten**, which is a good explanation. The hadith was previously narrated by Ibn Jarir on the authority of Ubayy ibn Ka'b, and it is clear in this regard. Ibn Mas'ud, Ibn Abbas, Sa'id ibn al-Musayyab, Mujahid, Abdullah ibn Buraydah, and Ikrimah also said, as did Sa'id ibn Jubayr, Ata' ibn Abi Rabah, Atiyyah al-Awfi, al-Dahhak, and al-Suddi, *As-Samad* means the One who has no cavity. Sufyan said on the authority of Mansur on the authority of Mujahid, *As-Samad* means the Solid One who has no cavity. Al-Sha'bi said, **He is the One who neither eats food nor drinks.** Abdullah ibn Buraydah also said: *As-Samad* is a shining light. All of this was narrated and related by Ibn Abi Hatim, Al-Bayhaqi and Al-Tabarani, and Abu Ja'far ibn Jarir also cited most of it with his chains of transmission. He said: Al-'Abbas ibn Abi Talib told me, Muhammad ibn 'Amr ibn Rumi told us, on the authority of 'Ubayd God ibn Sa'id Qayyid Al-A'mash, Salih ibn Hibban told us, on the authority of 'Abdullah ibn Buraydah, on the authority of his father, who said: I do not know of anything except that he traced it back to the Prophet, who said: **As-Samad, who has no cavity.** This is very strange, but the correct version is that it is attributed to 'Abdullah ibn Buraydah.

Al-Hafiz Abu al-Qasim al-Tabarani said in his book *As-Sunnah* after citing many of these sayings in explaining *As-Samad*: "All of these are correct and are attributes of our Lord, the Almighty and Majestic. He is the One to whom one turns in needs, and He is the One whose sovereignty has reached its limit. He is As-Samad, who has no cavity, nor does He eat or drink, and He is the Eternal after His creation." Al-Bayhaqi said something similar. And the Almighty's statement: **He neither begets nor was born, * And there is none comparable to Him** means He has no son, nor father, nor companion. Mujahid said, **And there is none comparable to Him**, meaning He has no companion. This is like what God the Almighty said: "Originator of the heavens and the earth. How could He have a son when He has no companion and He created all things?" That is, He is the Owner of all things and their Creator. How could He have among His creation a peer who could rival Him or a relative who could draw near to Him, exalted and sanctified be He? God the Almighty said: "And they say, 'The Most Gracious has taken a son.' You have certainly done a thing outrageous. The heavens almost burst therefrom and the earth splits open and the mountains collapse in devastation - that they attribute to the Most Gracious a son. It is not befitting for the Most Gracious to take a

son. There is none in the heavens and earth but comes to the Most Gracious as a servant. He has already enumerated them and counted them [a complete] count. And all of them will come to Him on the Day of Resurrection alone."

God the Almighty said: "And they say, 'The Most Gracious has taken a son.' Glory be to Him! Rather, they are honored servants. They do not precede Him in speech, and they act by His command." God the Almighty said: "And they attributed to Him a kinship with the jinn. But the jinn know that they will be brought to justice. Glory be to God above what they describe." And in Sahih al-Bukhari: "No one is more patient with the harm he hears than God. They attribute to Him a son, while He provides for them and cures them." Al-Bukhari said: Abu al-Yaman told us, Shu'ayb told us, Abu al-Zinad told us, on the authority of al-A'raj, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "God the Almighty said, 'The son of Adam denied Me, though he had no right to do so, and he reviled Me, though he had no right to do so. As for his denying Me, it is his saying, 'He will not restore me as He began me,' and the first of creation is not easier for Me than His restoration. As for his reviling Me, it is his saying, 'God has taken a son, while I am the One, the Self-Sufficient. I neither beget nor was born, and there is none comparable to Me.'" And he also narrated it from the hadith of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam ibn Munabbih, on the authority of Abu Hurayrah, with a similar chain of transmission, and it is unique. From these two aspects. The last interpretation of Surat Al-Ikhlās, praise and thanks be to God.

4- And there is none comparable to Him.

This sentence confirms the meaning of what preceded it, because if He, Glory be to Him, is described by the aforementioned attributes, then He is described by the fact that no one has equaled Him, nor is He similar to Him, nor shares anything with Him. He put the noun *kana* last to maintain separation, and His saying: **To Him** is connected to His saying: **equal to Him**, He put it before it to maintain emphasis, because the intended meaning is to negate equal to Himself. It was said that it is in the accusative case as a state, and the definite article is more appropriate. Al-Mubarrad responded to Sibawayh with this verse because Sibawayh said: If the adverbial phrase comes before it, then it is the predicate, and here it was not made the predicate with its coming before it. Al-Mubarrad was responded to with two points of view: One of them is that Sibawayh did not make that inevitable, but rather allowed it. The second is that we do not accept that the adverbial here is not a predicate, rather it is permissible for it to be a predicate and for kafān to be in the accusative case as a state. It was narrated in al-Kashshaf on the authority of Sibawayh that the eloquent Arabic speech is to delay the adverbial which is nonsense and not stable. In this narration, he limited himself to conveying the first words of Sibawayh and did not look at the end of it, as he said at the end of his words: And the advancement, delay, cancellation and stability are good and abundant Arabic. End. The majority read *kafwān* with a damma on the kaf and the fa' and facilitating the hamzah. Al-A'raj, Sibawayh and Nafi' in a narration from him read with a sukun on the fa'. This

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was narrated from Hamzah with him replacing the hamzah with a waw in connection and according to. Nafi' in a narration from him read *kafā'* with a kasra on the kaf and a fatha on the fa' without elongation. Sulayman ibn Ali ibn Abdullah ibn Abbas read it likewise with elongation, and he recited the words of al-Nabigha:

Don't throw me into a corner that has no match

In the Arabic language, *al-kaf'a* means **the equal**. He says, **This is your equal**, meaning **your equal**. The noun is *al-kaf'a* with a fat-ha.

Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Muhammali in his Amali, al-Tabarani, and Abu al-Shaykh in al-Azmah have narrated on the authority of Burayd, and I do not know of any other chain of transmission that he attributed to the Prophet (peace and blessings of God be upon him), who said: *As-Samad* means the One who has no cavity. This chain of transmission is not valid in the nominative case. Ibn al-Mundhir and Ibn Abi Hatim have narrated on the authority of Ibn Mas'ud, who said: *As-Samad* means the One who has no cavity. In another version: He has no entrails. Ibn Abi Asim, Ibn Jarir, Ibn al-Mundhir, and al-Bayhaqi in al-Asma' wa'l-Sifat have narrated something similar on the authority of Ibn Abbas. Ibn al-Mundhir has narrated on his authority that he said: *As-Samad* means the One who does not eat, and He is the One who is sealed. He said: Have you not heard the mourner say:

The eulogist announced the death of the best of Banu Asad, Amr ibn Masoud, and Sayyid al-Samad.

He would not eat during battle. It has been narrated from him that he is the one who is turned to in times of need, and that he recited the verse and used it as evidence for this meaning, and it is more evident in praise and more honorable, and there is not much meaning in describing him as not eating during battle. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh in al-Azmah, and al-Bayhaqi in al-Asma' wa'l-Sifat narrated on the authority of Ali ibn Abi Talhah on the authority of Ibn Abbas, who said: *As-Samad* is the Master who has perfected his leadership, the Noble who has perfected his honor, the Magnificent who has perfected his greatness, the Forbearing who has perfected his patience, the Rich who has perfected his wealth, the Compeller who has perfected his power, the All-Knowing who has perfected his knowledge, the Wise who has perfected his wisdom, and He is the One who has perfected all types of honor and leadership, and He is God, the Most High. This is an attribute that is only fitting for Him, He has no equal and there is nothing like Him." Ibn Abi Hatim, Ibn Jarir, Ibn al-Mundhir, and al-Bayhaqi narrated on the authority of Ibn Masoud, who said: *As-Samad* is the master whose mastery has reached its peak, and there is nothing worse than him. Ibn Abi Hatim and Abu al-Shaykh narrated in al-Azmah on the authority of Ibn Abbas, who said: *As-Samad* is the one to whom people turn when a calamity or affliction befalls them. Ibn Jarir narrated through various chains of transmission on his authority, regarding His statement: **And there is none comparable to Him**, he said: He has no equal or peer.

Tafsir al-Baghawi

4- **And there is none comparable to Him.** Hamza and Ismail read: *competent* with a silent *fa* and a hamza. Hafs read it on the authority of Asim with a damma on the *fa* without a hamza. The others read it with a damma on the *fa* and a hamza. All of these are correct languages, and its meaning is: the example, i.e., he is one.

It was said: on the basis of advancement and delay, its meaning is: and there was no one equal to him, i.e. similar.

Muqatil said: The polytheists of the Arabs said: The angels are the daughters of God. The Jews said: Ezra is the son of God. The Christians said: The Messiah is the son of God. God denied them and denied that He had birth or a likeness to Himself.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Al-Yaman told us, Shuaib told us on the authority of Al-Zuhri, Abu Al-Zinad told us, on the authority of Al-A'raj, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: "God Almighty said: The son of Adam denied Me, and he had no right to do so, and he insulted Me, and he had no right to do so. As for his lying about Me, it is his saying: He will not restore me as He began me, and the first creation is not easier for Me than its restoration. As for his insulting Me, it is his saying: God has taken a son, while I am the One, the Self-Sufficient, who did not give birth, nor was I born, and there is none comparable to Me."

Abu al-Hasan Muhammad ibn Muhammad al-Sarakhsi told us / Abu Ali Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of 'Abd al-Rahman ibn 'Abdullah ibn 'Abd al-Rahman ibn Abi Sa'sa'ah al-Ansari, on the authority of his father, on the authority of Abu Sa'id al-Khudri, "A man heard a man reciting: 'Say: He is God, the One,' and repeating it. When morning came, he came to the Messenger of God, may God bless him and grant him peace, and mentioned that to him, as if the man was repeating it slowly. The Messenger of God, may God bless him and grant him peace, said to him: 'By the One in Whose Hand is my soul, it is equal to a third of the Qur'an.'"

Abu Saeed Al-Sharafi told us, Abu Ishaq Al-Tha'labi told us, Abu Bakr Muhammad bin Al-Hasan Al-Isfahani told us, Abdullah bin Ja'far bin Ahmad bin Faris told us, Yunus bin Habib told us, Abu Dawud Al-Tayalisi told us, Shu'bah told us, on the authority of Qatada: I heard Salim bin Abi Al-Ja'd narrating on the authority of Ma'dan bin Abi Talhah on the authority of Abu Al-Darda' that the Prophet, may God bless him and grant him peace, said: **Is one of you unable to recite a third of the Qur'an in one night?** I said: **O Messenger of God, who is able to do that?** He said: **Recite Qul Huwa**

Allahu Ahad.

Abu al-Hasan al-Sarkhasi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Ubayd God ibn 'Abd al-Rahman, on the authority of Ubayd ibn Jubayr, the freed slave of Zayd ibn al-Khattab, that he said: I heard Abu Hurayrah say: "I came with the Messenger of God (peace and blessings of God be upon him) and he heard a man reciting: 'Say: He is God, the One. God, the Eternal Refuge. He neither begets nor was born. And there is none comparable to Him.' The Messenger of God (peace and blessings of God be upon him) said: 'It is granted.' I asked him: 'What is it, O Messenger of God?' He said: 'Paradise.' Abu Hurayrah said: 'I wanted to go to the man and give him good report, but I was afraid of missing lunch with the Messenger of God (peace and blessings of God be upon him), so I preferred lunch. Then he went to the man and found that he had already left.'"

Ahmad ibn Abdullah al-Salihi told us, Abu Bakr Ahmad ibn al-Husayn al-Hiri told us, Hajib ibn Ahmad al-Tusi told us, Abd al-Rahim ibn Munib told us, Yazid ibn Harun told us, al-Mubarak ibn Fadala told us, on the authority of Thabit, on the authority of Anas, who said: "A man said to the Messenger of God, may God bless him and grant him peace: 'I love this surah: "Say, He is God, the One.'" He said: 'Your love for it will admit you into Paradise.'"

4- And there was none comparable to Him

meaning, there was no one who could match or equal Him, whether a female companion or otherwise. The original purpose was to delay the adverbial phrase because it is the relative clause of *kafwan*, but since the intended meaning was to negate any compensation from Himself, the Almighty, it was brought forward to what is more important. It is also possible that it is a state of what is implied in *kafwan* or a predicate, and *kafwan* is a state of *ahad*. Perhaps the connection of the three sentences with the conjunction is because the intended meaning is to negate any types of compensation, so it is like a single sentence drawn attention to by the sentences. Hamzah, Ya'qub, and Nafi' read in one narration *kafwan* with a light vowel, and Hafs read *kafwan* with a vowel and changed the hamzah to a waw. Since these surahs, despite their brevity, include all the divine knowledge and refute those who blaspheme them, the hadith states, **They are considered a third of the Qur'an.** Its objectives are limited to explaining beliefs, rulings, and stories, and whoever equates it with all of it considers the intended meaning in itself.

On the authority of the Prophet, may God bless him and grant him peace, "He heard a man reciting it and said: It is due. It was said: O Messenger of God, what is due? He said: Paradise is due for him."